PROTOCOL
#13

Of the Protocols of the Learned Elders of Zion

TRANSLATED BY JOHN LITTERAL

From the 1922 Edition:

THE PROTOCOLS OF THE LEARNED ELDERS OF ZION

The Worldwide Secret Conspiracy

Printed and Published in Berlin

PREFACE

Below is an English translation from the Russian text of Protocol THIRTEEN. This particular edition of the Protocols is based upon the text by S. A. Nilus. Though the text is close to his original version of the Protocols by Nilus' EDITION of 1905, this 1922 version does have some variant readings. Most of the variants are very minor and do not change the meaning of the text, but there are some places where there are some omissions and some additions. I have carefully compared both texts and made footnotes showing where there

PROTOCOL 13

THE NEED FOR DAILY BREAD.	*НУЖДА ВЪ НАСУЩНОМЪ ХЛѢБѢ.*
13:1 The need for daily bread forces the goyim to keep silent and to be our obedient slaves. Agents from among them, who have been recruited to our press, will discuss, by our order, what we are not comfortable publishing directly in official documents, and we will, in the meantime, in the midst of this discussion, carry out the measures we desire, and present them to the public as an accomplished fact. No one will dare to demand the undoing of what has been authorized, especially since it will be presented as an improvement.... And here the press will divert their thoughts to new questions (we after all have trained people to look for new things). These new questions will be discussed by those of the brainless judges who still do not know anything about what they are discussing. Politics is not accessible to anyone except those who have been guided by it for centuries and who created it.	Нужда въ насущномъ хлѣбѣ заставляетъ гоевъ молчать и быть нашими покорными слугами. Взятые въ нашу прессу изъ ихъ числа агенты будутъ обсуждать по нашему приказу то, что намъ неудобно издавать непосредственно въ оффиціальныхъ документахъ, а мы тѣмъ временемъ, подъ шумокъ поднявшагося обсужденія, возьмемъ да и проведемъ желательныя намъ мѣры, и поднесемъ ихъ публикѣ, какъ свершившійся фактъ. Никто не посмѣетъ требовать отмѣны разрѣшеннаго, тѣмъ болѣе, что оно будетъ представлено, какъ улучшеніе... А тутъ пресса отвлечетъ мысли на новые вопросы (мы вѣдь пріучили людей искать все новаго). На обсужденіе этихъ новыхъ вопросовъ набросятся тѣ изъ безмозглыхъ вершителей судебъ, которые до сихъ поръ не смыслятъ ничего въ томъ, что берутся обсуждать. Вопросы политики никому не доступны, кромѣ руководящихся ею уже много вѣковъ, создавшихъ ее.
13:2 From all this you will see that by seeking the opinion of the crowd, we only facilitate the progress of our machine and you will notice that it is not the actions, but the words that we issue on this or that issue that we seek approval for. We constantly proclaim that we are guided in all our measures by hope combined with the commitment to serve the common good.	Изъ всего этого вы увидите, что добиваясь мнѣнія толпы, мы только облегчаемъ ходъ нашего механизма и вы можете замѣтить, что не дѣйствіямъ, а словамъ, выпущеннымъ нами по тому или другому вопросу, мы какъ бы ищемъ одобренія. Мы постоянно провозглашаемъ, что руководимся во всѣхъ нашихъ мѣропріятіяхъ надеждой, соединенной съ увѣреностью послужить общему благу.
INDUSTRY MATTERS.	*ВОПРОСЫ ПРОМЫШЛЕННОСТИ.*
13:3 In order to distract people who are too restless from discussing questions of politics, we are now introducing new, supposedly, questions of politics - questions of industry. Let them be afraid in this	Чтобы отвлечь слишкомъ безпокойныхъ людей отъ обсужденія вопросовъ политики, мы теперь проводимъ новые, якобы, вопросы ея-вопросы промышленности. На этомъ поприщѣ пусть себѣ

matter. The masses agree to remain idle, to rest from supposedly political activity (to which we have already accustomed them), in order to fight against the goyim governments through them, only on the condition of new employment, in which we give them, as it were, the same political direction.	бѣснуются. Массы соглашаются бездѣйствовать, отдыхать отъ якобы политической дѣятельности (къ которой мы уже ихъ пріучили), чтобы бороться при ихъ посредствѣ съ гоевскими правительствами, лишь подъ условіемъ новыхъ занятій, въ которыхъ мы имъ указываемъ какъ бы тоже политическое направленіе.
PEOPLE'S HOUSES OF PLEASURE. To prevent them from thinking of something on their own, we will distract them with entertainment, games, amusements, passions, people's houses..... Soon we will offer competitions in art, sports, all kinds of sports through the press. These interests will finally divert minds away from the questions on which we would have had to fight them. Being more and more weaned from independent thinking, people will speak in accord with us, because we alone will propose new lines of thought.... Of course, through persons with whom we will not be recognized as being in agreement.	*УВЕСЕЛИТЕЛЬНЫЕ НАРОДНЫЕ ДОМА.* Чтобы они сами до чего нибудь не додумались, мы ихъ еще отвлечемъ увеселеніями, играми, забавами, страстями, народными домами.... Скоро мы станемъ черезъ прессу предлагать конкурсныя состязанія въ искуссвѣ, спортѣ, всѣхъ видовъ. Эти интересы отвлекутъ окончательно умы отъ вопросовъ, на которыхъ намъ пришлось бы съ ними бороться. Отвыкая все болѣе и болѣе отъ само-стоятельнаго мышленія, люди заговорятъ въ унисонъ съ нами, потому, что мы одни станемъ предлагать новыя направленія мысли.... конечно, черезъ такихъ лицъ, съ которыми насъ не почтутъ солидарными.
"THE TRUTH IS ONE." **13:4** The role of the liberal utopians will be finally played when our rule is recognized. Until then, they will serve us well. Therefore, we will still be directing minds to all sorts of imaginary theories, new and supposedly progressive: for we have succeeded in turning the brainless *heads with progress, and there is no mind among the goyim that would see that this word is a distraction from the truth in all cases where it does not concern material inventions, for the truth is one, and there is no room for progress in it. Progress, as a false idea, serves to eclipse the truth, so that no one knows it except us, God's chosen ones, its guardians.	*«ИСТИНА ОДНА».* Роль либеральныхъ утопистовъ будетъ окончательно сыграна, когда наше правленіе будетъ признано. До тѣхъ поръ они намъ сослужатъ хо-рошую службу. Поэтому мы еще будемъ направлять умы на всякія измышленія фантастическихъ теорій, новыхъ и якобы прогрессивныхъ: вѣдь мы съ полнымъ успѣхомъ вскружили прогрессомъ безмозглыя головы и нѣтъ среди гоевъ ума, который бы увидѣлъ, что подъ этимъ словомъ кроется отвлеченіе отъ истины во всѣхъ случаяхъ, гдѣ дѣло не касается матеріальныхъ изобрѣтеній, ибо истина одна, въ ней нѣтъ мѣста прогрессу. Прогрессъ, какъ ложная идея, служитъ затменію истины, чтобы никто не зналъ, кромѣ насъ, Божьихъ избранниковъ, хранителей ея.
GREAT CHALLENGES. **13:5** When we reign, our orators will talk about great problems that would revolutionize mankind in order to finally bring it to our good governance. Who will then suspect that all the problems have been set up by us according to a political plan that no one has recognized for centuries?	*ВЕЛИКІЯ ПРОБЛЕМЫ.* Когда мы воцаримся, то наши ораторы будутъ толковать о великихъ проблемахъ, которые переволновали бы человѣчество для того, чтобы въ концѣ концовъ привести его къ нашему благому правленію. Кто заподозритъ тогда, что всѣ проблемы были подстроены нами по политическому плану, котораго никто не раскусилъ въ теченіе многихъ вѣковъ?

13:4 The 1911 and 1923 versions have “goyim heads” [гоевскія головы]. The 1922 version omits “goyim” [головы].